INAUGURATION

PRESIDENT HENRY CHURCHILL KING OF OBERLIN COLLEGE

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INAUGURATION

OF

PRESIDENT HENRY CHURCHILL KING

At the Annual Meeting of the Board of Trustees of Oberlin College, held in Oberlin on Wednesday, November 19, 1902, Professor Henry Churchill King was elected President of Oberlin College. A committee, consisting of Dr. Lucien C. Warner, Dr. Henry M. Tenney, and Dr. Judson Smith, was appointed to notify the President-elect of this action. At a reception given at Baldwin Cottage on the evening of that day, Professor King announced his acceptance, following this with a further statement to the students at the chapel exercises on Thursday, November 20. President King undertook immediately the performance of the duties of the new position.

On January 21, 1903, the Faculty appointed the following Inauguration Committee: Professor A. S. Root, Professor H. H. Carter, Mrs. A. A. F. Johnston, Secretary G. M. Jones, Professor C. W. Morrison, Professor J. F. Peck, and Professor A. T. Swing. This committee recommended to the Faculty that the inauguration be held on Wednesday, May 13, 1903, in connection with the "May Festival" concerts of the Oberlin Musical Union, May 12 and May 13, and with the graduation exercises of the Oberlin Theological Seminary on Thursday, May 14.

At the special meeting of the Board of Trustees, held Thursday, February 5, 1903, the arrangements already made for the inauguration were approved, and the Trustees asked the Faculty to arrange all further necessary details. The Committee thereupon appointed the following subcommittees:

Entertainment: Mr. L. D. Harkness, Mr. C. P. Doolittle, and Professor C. W. Morrison.

Invitations and Publications: Secretary G. M. Jones, Professor E. I. Bosworth, and Treasurer J. R. Severance.

Decoration: Professor F. O. Grover, Mr. C. P. Doolittle, Mrs. C. P. Doolittle, Professor A. S. Kimball, and Mrs. Herbert Harroun.

Music: Professor C. W. Morrison, Professor G. W. Andrews, and Professor A. S. Kimball.

Procession: Professor A. A. Wright, Professor C. E. St. John, Professor W. G. Caskey, Mr. C. H. Adams, and Mr. S. K. Tompkins.

Seating: Professor A. E. Heacox, Mr. W. J. Horner, and Mr. C. S. Pendleton.

Invitations were sent to the President of the United States, the Governor of the Commonwealth of Ohio and other officials, to the presidents of other colleges and universities, to the clergymen and members of the Council of the village of Oberlin, to all alumni, and to friends of the college.

The colleges and universities arranged in the order of seniority which were represented at the inaugural exercises were as follows:

LIST OF DELEGATES

Harvard University
Professor Edward Caldwell Moore, Ph.D., D.D.

Yale University
Professor Frank Knight Sanders, Ph.D., D.D.
University of Pennsylvania
Professor Edwin Grant Conklin, Ph.D.
Columbia University
Professor Walter Taylor Marvin, Ph.D.
Brown University
Mr. Charles G. King, Jr.
Dartmouth College
President William Jewett Tucker, D.D., LL.D.
Williams College
President Henry Hopkins, D.D., LL.D.
Andover Theological Seminary
Professor William Henry Ryder, D.D.
Allegheny College
President William H. Crawford, D.D., LL.D.
Indiana University
Professor Albert Frederick Kuersteiner.
Miami University
Professor Andrew D. Hepburn, D.D., LL.D.
Kenyon College
Professor Henry Titus West, A.M.
Western Theological Seminary
Professor Thomas Hastings Robinson, D.D.
Western Reserve University
President Charles Franklin Thwing, D.D., LL.D.
Mr. W. S. Tyler
Lane Theological Seminary
Professor Henry Goodwin Smith, D.D.
McCormick Theological Seminary
Professor Augustus Stiles Carrier, D.D.
Denison University
Professor Augustine S. Carman, A.B.
Hartford Theological Seminary
Professor Charles S. Thayer
Marietta College
President Alfred Tyler Perry, D.D.
Union Theological Seminary
President Charles Cuthbert Hall, D.D.

University of Michigan
Professor Albert Benjamin Prescott, M.D., LL.D.
Mount Holyoke College
Professor Nellie A. Spore
University of Missouri
President Richard Henry Jesse, LL.D.
University of Notre Dame
Professor William Hoynes, LL.D.
University of Toronto
Professor John Roaf Wightman, Ph.D.
Ohio Wesleyan University
President James Whitford Bashford, Ph.D., D.D.
Olivet College
Professor Walter Eugene Colburn Wright, D.D.
Wittenberg College
Professor Charles Girven Heckert, D.D.
Baldwin University
President E. O. Buxton, D.D.
Mount Union College
President Albert Burdsall Riker, D.D.
Beloit College
President Edward D. Eaton, D.D., LL.D.
Otterbein University
President George Scott, Ph.D.
University of Wisconsin
Professor William Amasa Scott, Ph.D.
Heidelberg University
President Charles E. Miller, A.M.
Northwestern University
Dean Thomas Franklin Holgate, Ph.D.
Waynesburg College
President Archelaus Ewing Turner, A.M.
Hillsdale College
President Joseph W. Mauck, LL.D.
Berea College
President William Goodell Frost, Ph.D., D.D.
Michigan Agricultural College
President J. L. Snyder, Ph.D.
Union Christian College
President Leander Jefferson Aldrich, D.D.

Massachusetts Institute of Technology
Mr. E. A. Handy
Carleton College
Professor Wilmot V. Metcalf, Ph.D.
Cornell University
Professor Waterman Thomas Hewett, Ph.D.
University of Wooster
President Louis Edward Holden, D.D., LL.D.
Ohio State University
Professor William Henry Scott, LL.D.
Buchtel College
President A. B. Church, A.M.
Smith College
President L. Clark Seelye, D.D, LL.D.
Wellesley College
President Caroline Hazard, A.M., Litt.D.
Johns Hopkins University
Professor John Martin Vincent, Ph.D.
Case School of Applied Science
Acting President Charles Sumner Howe, Ph.D.
Tuskegee Institute
Mrs. Booker T. Washington.
Yankton College
President Henry Kimball Warren, A.M., LL.D.
Findlay College
President Charles Manchester, D.D.
Clark University
Professor Herbert Austin Aikens, Ph.D.
The Woman's College of Baltimore
Professor Maynard M. Metcalf, Ph.D.
University of Chicago
Professor George Herbert Mead, A.B.
Lake Erie College
President Mary Evans, A.M.

The Inaugural Procession comprised the following divisions:

1. The Students.
2. The Oberlin Musical Union.
3. The Alumni.

4. Representatives of the village of Oberlin—the Board of Commerce, the village Council, the Teachers in the Public Schools, the Board of Education, and the Pastors of the Churches.

5. The Faculty, Office Staff, and Prudential Committee.

6. Invited Guests, not representatives of Colleges.

7. Representatives of Colleges and Universities.

8. The Board of Trustees, the Speakers and the President-elect.

The movements of the procession were under the direction of Mr. Seeley K. Tompkins, Marshal-in-Chief, and his assistants. As Honorary Marshal, Mr. Louis H. Severance acted as the special escort of President King. Student marshals directed the marching of the students in division 1; division 2 was in charge of Mr. Earl F. Adams. Mr. Charles H. Kirshner, of the class of 1886, acted as head marshal of the Alumni, assisted by Professor Azariah S. Root. Division 4 was in the charge of Mr. Charles K. Whitney; division 5, of Professor William G. Caskey; division 6, of Professor Fred E. Leonard; division 7, of Professor Charles E. St. John; and division 8, of Mr. William C. Cochran.

The various divisions assembled at 8:30 o'clock, at the appointed places, and moved promptly at 9 o'clock over the following route: South from Peters Hall to the corner of West College and North Professor streets; thence northward upon the west side of North Professor street as far as Tappan Walk; thence eastward under the Memorial Arch and along Tappan Walk, to the east side of the campus; thence northward on the west

side of North Main street, to the First Congregational Church.

Upon arriving at the steps of the Church, the students comprising division 1 halted and opened ranks, forming a passage way through which the other divisions of the procession passed.

Hon. John G. W. Cowles, LL. D., senior member of the Board of Trustees, presided at the Inauguration exercises, the program being as follows:

INAUGURATION EXERCISES

Processional Hymn, "Our God, our help in ages past," *Watts*

Our God, our help in ages past,
Our hope for years to come;
Our shelter from the stormy blast,
And our eternal home!
Under the shadow of thy throne
Thy saints have dwelt secure;
Sufficient is thine arm alone,
And our defense is sure.

Before the hills in order stood,
Or earth received her frame,
From everlasting thou art God
To endless years the same.
A thousand ages, in thy sight,
Are like an evening gone;
Short as the watch that ends the night
Before the rising sun.

Time, like an ever-rolling stream,
Bears all its sons away;
They fly, forgotten, as a dream
Dies at the opening day.
Our God, our help in ages past,
Our hope for years to come,
Be thou our guard while troubles last,
And our eternal home.

Organ Prelude.—March from *Tannhauser,* Wagner

Invocation. Rev. Washington Gladden, D.D., of Columbus, O.

Music: "Banquet Chorus," from the *Odysseus,* Bruch
By the Oberlin Musical Union

Address by Hon. J. G. W. Cowles, LL.D., on behalf of the Board of Trustees

Response by President Henry Churchill King, D.D.

Addresses by:—

Professor Edward Increase Bosworth, D.D., on behalf of the Faculty

President William Goodell Frost, Ph.D., D.D., of the class of 1876, on behalf of the Alumni

Mr. Dahl Buchanan Cooper, of the class of 1903, on behalf of the Students

Music: "And the Glory of the Lord," Chorus from the *Messiah,* Handel. By the Oberlin Musical Union

Address: "Is Modern Education Capable of Idealism?"

President William Jewett Tucker, D.D., LL.D., of Dartmouth College

Inaugural Address: "The Primacy of the Person in College Education." President Henry Churchill King, D.D.

Hymn, "O Master, let me walk with Thee." *W. Gladden.*

O Master, let me walk with thee
In lowly paths of service free;
Tell me thy secret, help me bear
The strain of toil, the fret of care.

Help me the slow of heart to move
By some clear, winning word of love;
Teach me the wayward feet to stay,
And guide them in the homeward way.

Teach me thy patience; still with thee
In closer, dearer company,
In work that keeps faith sweet and strong,
In trust that triumphs over wrong,

In hope that sends a shining ray
Far down the future's broadening way,
In peace that only thou canst give,
With thee, O Master, let me live.

Closing Prayer and Benediction, President Charles Cuthbert Hall, D.D., of Union Theological Seminary

Organ Postlude, March from *Aida,* Verdi

At the close of the exercises in the First Church a luncheon was given at Warner Gymnasium in

honor of the representatives of other colleges and universities, and at this luncheon brief addresses were made by President James Whitford Bashford, of Ohio Wesleyan University, President Caroline Hazard, of Wellesley College, and Professor Waterman Thomas Hewett, of Cornell University.

Late in the afternoon, from 4 o'clock to 5:30 o'clock, the President of the College and Mrs. King gave a general reception to all friends at Talcott lawn.

By the generosity of the Oberlin Musical Union the College was able to give to visiting delegates and friends tickets for reserved seats for the three concerts of the May Festival. The May Festival exercises consisted of the following events:

Tuesday, May 12, 7 P. M., Concert by the Oberlin Musical Union, assisted by the Boston Festival Orchestra, *Lohengrin,* Wagner.

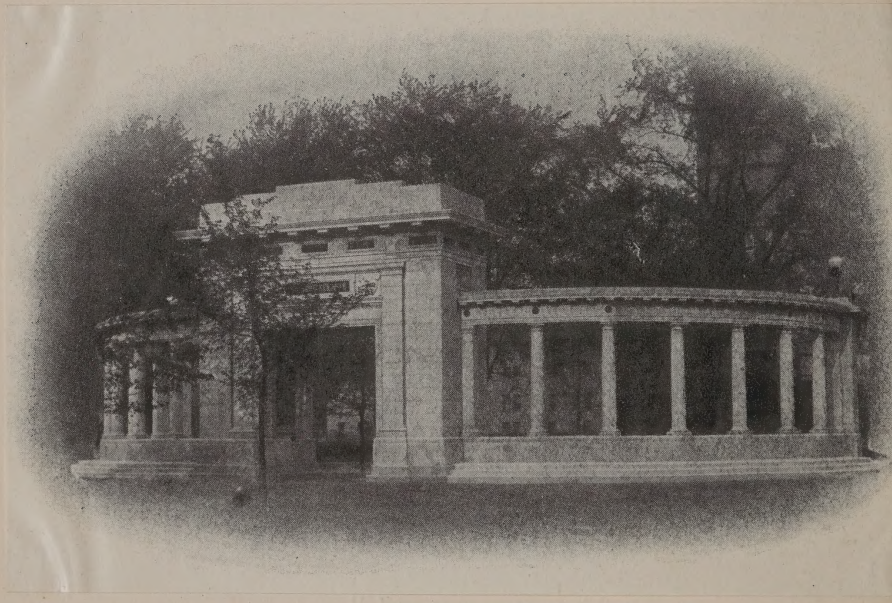
The soloists for the Lohengrin concert were as follows:

Anita Rio, *Elsa*
Isabelle Bouton, *Ortrud*
William A. Wegener, *Lohengrin*
Emilio de Gogorza, *Frederick of Telramund*
Frederic Martin, *King*

Wednesday, May 13, 2 P. M., Orchestra Concert, Richard Wagner program, by the Boston Festival Orchestra and soloists. The program for this concert was as follows:

Emil Mollenhauer, *Conductor*

Vorspiel.....*Tristan and Isolde*
Aria, Adriano .....*Rienzi*
Mme. Isabelle Bouton
Siegfried Idylle.....



Prize Song (arranged for violin).....*Die Meistersinger*
Mr. John Witzemann

Ritt der Walküren.....*Die Walküre*

Romanza, "The Evening Star".....*Tannhauser*
Mr. Frederic Martin

Overture.....*The Flying Dutchman*

Wednesday, May 13, 7 P. M., Concert by the Oberlin Musical Union, assisted by the Boston Festival Orchestra, *Lohengrin,* Wagner.

The events of Inauguration Week closed on Thursday, May 14, with the dedication of the Memorial Arch at 10 o'clock A. M. and the exercises in connection with the Seventieth Annual Commencement of the Theological Seminary at 2:30 P. M. The program at the dedication of the Memorial Arch was as follows:

DEDICATION OF THE MEMORIAL ARCH

Rev. Judson Smith, D.D., Secretary of the American Board of Commissioners for Foreign Missions, Presiding

Dedicatory Address, Rev. Frank S. Fitch, D.D., of Buffalo, N. Y.

Dedicatory Prayer, Rev. Henry M. Tenney, D.D., of Oberlin

Hymn, "The Son of God goes forth to war," *Heber*

The Son of God goes forth to war,
A kingly crown to gain;
His blood-red banner streams afar:
Who follows in his train?

Who best can drink his cup of woe,
Triumphant over pain,
Who patient bears his cross below—
He follows in his train.

The martyr first, whose eagle eye
Could pierce beyond the grave,
Who saw his Master in the sky,
And called on him to save:

A glorious band, the chosen few,
On whom the spirit came—
Twelve valiant saints, their hope they knew,
And mocked the cross and flame.

They climbed the steep ascent of heaven
Through peril, toil, and pain:
O God! to us may grace be given
To follow in their train!

Benediction, Rev. John W. Bradshaw, D.D., of Oberlin

At 11:00 o'clock, in connection with the graduation exercises of the class of 1903 of the Oberlin Theological Seminary, there were two addresses at the Memorial Arch by students of the Seminary, as follows:

Monument Oration, by Mr. Paul Leaton Corbin, of the Senior Class.

Reply, by Mr. Guy Hugh Lemon, of the Middle Class.

The program of the Seventieth Annual Commencement of the Oberlin Theological Seminary was as follows:

COMMENCEMENT EXERCISES OF THE THEOLOGICAL SEMINARY

Invocation, by Dean Frank K. Sanders, Ph.D., D.D., of Yale Divinity School

Music: Selection from The Redemption.....*Gounod*
By the Choir of the Second Congregational Church

Inauguration of the Dean of the Theological Seminary:
Address by President Henry Churchill King, D.D.
Response by Professor Edward Increase Bosworth, D.D.

Music: "O Salutaris Hostia".....*Liszt*
Ladies' Quartette

Commencement Address, "The Call of Christ to the Ministry of Christ," By President Henry Hopkins, D.D., LL.D., of Williams College

Presentation of Degrees and Diplomas

Benediction, by Professor William H. Ryder, D.D., of Andover Theological Seminary

The enjoyment of the exercises of Inaugural Week was heightened by the unusually attractive weather which prevailed. The temperature on the morning of Inaugural Day was ideal for such a function as the Inaugural Procession, and the evenings were warm enough for the full appreciation of the campus illuminations which had been arranged by the Committee on Decoration.

INAUGURAL ADDRESS[1]

THE PRIMACY OF THE PERSON IN COLLEGE EDUCATION

BY PRESIDENT HENRY CHURCHILL KING, D. D.

The numerous inaugurations of college presidents in the last three or four years, have necessarily called out extended discussions of educational aims. A late-comer in the field hardly feels at liberty to ignore, and he certainly does not wish merely to repeat, what has been already well said. To a certain extent he *must* probably do both; for he can hardly contribute more than his individual view-point, and may, perhaps, count himself fortunate, if, taking advantage of the discussions of his predecessors, he can by a single degree advance to greater clearness the exact problem of college education.

But he may still find encouragement to believe that the task naturally set him is not wholly useless, when he remembers, that, in spite of a considerable consensus of opinion on the part of college presidents as to what a college education in general ought to be, the problem of the precise place of the college in our actual educational system has perhaps never been at a more critical stage than now. That at least an increasing number of thoughtful observers feel this to be the case there can be no doubt. President Butler only voices the fear of many when he says: "The American college hardly exists nowadays, and, unless all signs mislead, those who want to get it back in all its useful excellence will have to fight for it pretty vigorously. The milk-and-water substitutes and the *fiat* universities that have taken the place of the colleges, are a pretty poor return for what we have lost."

For the rapid changes that have taken place in college education in the last twenty-five years have carried with them, in

[1] Only a portion of the full discussion that follows was presented at the Inauguration Exercises.

many quarters at least, unforeseen and far-reaching consequences. The study of these consequences has brought to some of the most careful students of education, with whatever recognition of gain, a distinct sense of loss, most definitely expressed, perhaps, by Dean Briggs in his "Old-fashioned Doubts concerning New-fashioned Education."

Other changes in other departments of education have greatly complicated the problem of the relation of the different members of our educational system. Revolutionary changes, that seem almost, if not quite, to involve the elimination of the college, are soberly, even if reluctantly, suggested by distinguished educators. And other changes of relations that appear at first sight less serious, in which the colleges themselves are acquiescing, may in the end make any adequate attainment of the older college ideal equally impossible. The result of the entire situation, therefore, is to press today upon American educators as never before these questions: Has the American college a real function, a logical and vital place in a comprehensive system of education? or is it the blunder of a crude time and a crude people, an illogical hybrid between the secondary school and the university, that ought to hand over a part of its work to the secondary school and the rest to the university, and to retire promptly from the scene with such grace as it can muster? or, at best, is its older function now incapable of realization?

I. THE FUNCTION OF COLLEGE EDUCATION.

Just because these questions concern the place of college education in a system of education, they can be answered only in the light of a comprehensive survey of the entire problem of education.

The problem of education in its broadest scope may perhaps be said to be the problem of preparation for meeting the needs of the world's life and work. Much of the training belongs necessarily to the home and to the interactions of the inevitable relations of life. Much of it, probably, can never be brought into any organized system. But organized education

must do what it can to insure, first, that no men shall lack that elementary training and knowledge without which they are hardly fitted at all for ordinary human intercourse, or for intelligent work of any kind in society, still less for growing and happy lives; second, that there shall be those who can carry on the various occupations demanded by our complex civilization, in the trades, in business, and in the professions; third, that there shall be investigators, scientific specialists, extenders of human knowledge, in all spheres. None of these needs are likely to be denied—not even the last; for our age has had so many demonstrations of the practical value of scientific discoveries, that it is even ready to grant the value of the extension of knowledge for its own sake. That, then, every man should have the education necessary to render him a useful member of society; that the necessary occupations should be provided for; that there should be a class of scientific specialists constantly pushing out the boundaries of human knowledge,—we are all agreed. And to this extent at least, the problems, first, of the elementary schools; second, of the trade, technical, and professional schools; and, third, of the university proper, are recognized and justified.

Our difficulties begin when we try to define more narrowly just what is to be included in our first group of schools. Exactly what education is indispensable that one may become a useful member of society? Virtually we seem to have decided that that indispensable education is covered in our primary and grammar grades; for the majority do not go further, and compulsory education does not require more. And yet, with practical unanimity, the United States have decided that the State is justified in furnishing, and, indeed, is bound to furnish, that smaller number of its children who are willing and able to take further schooling, opportunity to continue for three or four years longer in studies of so-called "secondary" grade. The State can justify this procedure only upon the ground that such further study prepares still better for citizenship, and that it is of value to the State that even a much smaller number should have this better preparation; or, also, and perhaps more

commonly, upon the practical ground that the secondary education furnishes the knowledge and training which, if not indispensable to citizenship, is indispensable to many of the higher occupations and forms of service to the State. No sharp line, certainly, can be drawn between the studies of the grammar school and those of the high school. And we all recognize and justify the secondary school, and unhesitatingly include it, as practically indispensable to the State if not to all its citizens, in our first group of schools, to form the unified public school system.

But it needs to be borne clearly in mind, that if the true justification of elementary and secondary education is the preparation of useful members of society, it cannot be regarded as merely intellectual. The moral side of the matter is, if there is any difference, even more important—the learning of order, of obedience, of integrity in one's work, of steadfastness in spite of moods, of the democratic spirit, of a real sense of justice, and of the rightful demand of the whole upon the individual. If these are not given in some good measure, then, whatever the intellectual results, in just so far, from the point of view of the State, public-school education is a failure. And yet no doubt it must be said, that since in America the school children are all in homes, the American public-school teacher has, quite naturally, not regarded himself as primarily charged with anything but the intellectual training of the child. Other training has been largely incidental—taken up only so far as the order of the school demanded, or as it was inevitably involved in the situation. Even so, the moral training has been by no means unimportant. But it may be doubted if there is any change in public-school education so important today as that the teacher should plainly recognize that his real responsibility is to train his charges to be useful members of society, with all that that implies. Let the child and the parent and the teacher all alike understand that the State undertakes the free education of all its children just because it hopes thus to prepare them to be valuable members of a free people; and that whatever is necessary to that end, provided it does not violate individual con-

sciences, is within the function of the public school. This means, of course, that it is the business of the public school to teach *living,* as well as studies.

But with this recognition of the broader function of the public schools, with the necessary acknowledgment of a real broadening even on the intellectual side of technical and professional courses, and with the present common admission of the danger of a specialism not broadly based, is the distinct function of the college clearer, or has it rather been taken on by the other members of the educational system? To a certain extent, no doubt, the latter is true and ought to be true.

But we might well argue for college education, in line with the more practical argument already made for secondary education, that the highest success in the great occupations of the world's work, including scientific specialism, requires an education preliminary to the technical training, more extended not only, but of a broader type than secondary education can furnish. This seems commonly granted now by the technical schools themselves. And this position is no doubt correct. But is this the chief reason for college education? It is not merely for the purpose of carrying on the world's work in this external sense that college education exists, nor does this sufficiently define its function. The college does not look beyond to the technical or professional school, or to the university proper for its justification; but rather is itself the culmination of the work that at least ought to be undertaken by the public schools.

We might, therefore, argue again and more truly, probably, for college education, in line with the other argument for secondary education; that the world needs pre-eminently the leadership of a few of greater social efficiency than any of the other types of education by their necessary limitations are able to offer. For when all is said that can possibly be said for elementary, secondary, technical, professional, and specialized training, what still do the world's life and work need? All these are necessary, but obviously, for the highest life of society, much more, and much that is greater, is demanded. Here are instruction and discipline, technical skill and professional training,

and heights of specialized knowledge. "But where shall wisdom be found, and where is the place of understanding?" The elementary school saith, It is not in me; and the secondary school saith, It is not with me. It cannot be gotten for technical skill, nor shall professional success be weighed for the price thereof; it cannot be valued with the gain of the specialist, with his enlarged knowledge or his discovery. Whence then cometh wisdom, and where is the place of understanding?

One cannot answer that question by raising small inquiries of immediately appreciable gain. Let us ask, then, the largest questions and note their generally admitted answers. Assuming that the world and life are not wholly irrational, what is the best we can say concerning the meaning of the earthly life? What is the goal of civilization? What is the danger of the American nation? What are the greatest needs of the individual man?

The wisdom of the centuries has not been able to suggest a better meaning for the earthly life, than that it is a preliminary training in living itself. The goal of civilization, our sociologists tell us, is a rational, ethical democracy. Our political students insist that the foremost danger of the nation is the lack of the spirit of social service. The greatest needs of the individual man are always character, happiness, and social efficiency. If these are even approximately correct answers to our questions, then the deepest demands to be made upon an educational system are, that, so far as it may, it should give such wisdom in living, as should insure character and happiness to the individual, and that spirit of social service that should make men efficient factors in bringing on the coming rational and ethical democracy.

This requires that somewhere in our educational system we should attack the problem of living itself and of social service in the broadest possible way, and in a way that is broader than is possible to either the elementary or secondary school, though neither of these may legitimately shirk this task. *Just this, then, is the function of the college: to teach in the broadest way the fine art of living, to give the best preparation that or-*

ganized education can give for entering wisely and unselfishly into the complex personal relations of life, and for furthering unselfishly and efficiently social progress. As distinguished from the other forms of education, it has no primary reference to the earning of a living, or to the performance of some specific task; it faces the problem of living in a much broader and more thoroughgoing fashion; it does not specifically aim or expect to reach all, but seeks to train a comparatively small self-selected number who shall be the social leaven of the nation.

If the task so set the college seems too large, let us remember not only that the admitted individual and social goals require no less, but also that the outcome of the maturest thinking upon man and his relation to the world, indicates that the best anywhere can be attained only through such breadth of aim.

For if we seek light from *psychology,* we are confronted at once with its insistence upon the complexity of life—the relatedness of all—and upon the unity of man. But these principles deny point-blank the wisdom of an education exclusively intellectual, and require rather, that, for the sake of the intellect itself, the rest of life and the rest of man be not ignored. Positively, they call for an education that shall be broadly inclusive in its interests, and that shall appeal to the entire man.

If we turn to *sociology,* we meet, if possible, an even stronger emphasis upon the complexity of life, and a clear demand that, back of whatever power the individual may have, there should lie the great convictions of the social consciousness, that imply the highest moral training, and set one face to face with the widest social and political questions. No narrow education can meet the sociological test.

And if we ask for the evidence of *philosophy,* we have to note that its most characteristic positions today in metaphysics and theory of knowledge—its teleological view of essence, its insistence that the function of knowledge is transitional, and that the key to reality is the whole person—all refute a purely intellectual conception of education and logically require a broader view of education than has anywhere commonly prevailed.

And if as a *Christian* people, professing to find our highest ideals in the Christian religion, we seek guidance from its goal—that all men should live as obedient sons of the Heavenly Father and as brothers one of another—we are face to face again with that problem of the complex world of personal relations, that cannot be solved except through the training of the entire man.

In all these lines of psychological, sociological, philosophical, and Christian thinking, our theories are right; our practice in education at best lags far behind. Every line of modern thinking is a fresh insistence upon the concrete complexity of life and upon the unity of man, and demands an education, broad enough to meet both. Nothing justifies the common extraordinary emphasis on the intellectual as the one aim of education.

It is not, then, by accident that we speak of the necessity of a liberal education. For let us notice that even on the intellectual side, the most valuable and vital qualities cannot be given by rule or by any narrow technique. The supreme demand is for what we call sanity, judgment, common sense, adaptability—all different names, perhaps, for the same thing, namely, ability to know whether a given case is to be treated according to general precedent—by appeal to a general principle—or decided upon its individual merits; to know whether our problem is one of classification, or one of more thorough acquaintance with the particular. No rules or methods of procedure can make a reasoner or an investigator; for the vital point is to pick out of a *new* situation the exact element in it which is significant for the purpose in hand. The case cannot have been anticipated; the only help that education can give is through much practice in discrimination and assimilation, and through the bestowal of a wide circle of interests, æsthetic and practical, even more than intellectual. Interpretive power is similarly conditioned, and calls for the richest life in the interpreter. Even the scientific spirit, then,—the most valuable gift of a scientific training,—is not merely intellectual. Still less are the historical spirit and the philosophic spirit intellectually

conferred; they require at every turn the use of the key of the whole man.

And we certainly have a right to ask of education that it bring men to appreciation of the great values of life—what else does culture mean?—to æsthetic taste and appreciation, to moral judgment and character, to the capacity for friendship, to religious appreciation and response.

But if we have a right to demand from an educational system in any measure these qualities—judgment, adaptability, discernment, interpretive power, the scientific, historical, and philosophical spirit, and the culture adequate to enter into the great spheres of value—æsthetic, personal, moral, and religious,—it is evident that they can be given only indirectly and through the most liberal training. Do they not lie, in the nature of the case, quite beyond the limits of elementary, secondary, professional, or specialistic training, and constitute the great aims of college education? Is there anything else likely to take the place of the college in performing this greatest educational work?

It will hardly be contended by any, I judge, that technical or professional training, for the very reason that it does and must aim primarily at direct preparation for a particular calling, can give with any adequacy this indirect and liberal education.

And it is difficult to believe that any one who has measured with seriousness the greatness of the need of which we have just spoken, and the breadth of the education required to meet the need, will be able to think that the secondary school, even if extended two years, is, or can be made, sufficient to the task. For, in the first place, it is only reasonable that our educational system should somewhere recognize the special significance of the transitional character of the period of later youth, and definitely provide for it. That period peculiarly needs the kind of separate training given by the college, with its increased call for independent action, and (as compared with the high school) its greater possibility of bringing all sides of the life of the student under some common and unified training. Is it too much to

claim that the college, at its best, *has* proved an almost ideal transition from the stricter supervision of the secondary school to the complete individual liberty of the university proper?

Moreover, it is quite wide of the mark to argue, as against the need of the college, that the high-school graduate of today has often done as much work in many lines as the college graduate of fifty years ago. That may be true, but the real question is this: Is he proportionally as well prepared to meet the complex demands of modern life, as the college graduate of the older time, the conditions of the much simpler life he confronted? The question, in other words, is not one of absolute attainment, but of proportional preparation for life; nor one of amount of knowledge merely, but of adaptive power. In education, we are least of all at liberty to ignore the increasing complexity of modern civilization.

But the decisive reason, after all, why the secondary school cannot take the place of the college is this: that one has only to review the list of qualities required for the completest training for living, to see that the deepest of the interests involved simply cannot be appreciated at the secondary school age, even if extended two years. I have no desire to underrate the attainments of the secondary school graduate, but I cannot forget that the true scientific spirit, the historical spirit, the philosophical spirit, power of wise adaptation, and appreciation of the greatest spheres of value, are all plants of slow growth, and necessarily presuppose a certain maturity of mind. What does the whole principle of psychological adaptation in education mean but just this, that you cannot wisely overhasten life's own contribution? It seems to me too often forgotten, that the two later years which it is sometimes proposed to cut off from the college course are precisely the years, which, from the broader and deeper point of view, can least of all be spared. Generally speaking, you simply cannot make a philosopher of a sophomore. He has not lived enough. In like manner, the key to the greatest values of life is simply not yet held before the dawning, at least, of some real maturity.

Nor do statistics as to age seem to me greatly to affect the

problem. With an advancing civilization, the period of youth for women certainly has been generally extended with real gain; probably it is wisely extended for both men and women. In any case, I see no reason for believing that the average sophomore is relatively maturer today than his compeer of the earlier time.

These considerations seem to me sufficient to show that we have no good reason to expect the secondary school to take the place of the college.

And we have still less reason to expect the university to take the place of the college, unless college and university are regarded as essentially interchangeable terms. If the university proper has any really distinctive function, so far as I am able to see, that must be regarded as the training of the scientific specialist. I am quite ready to admit and to assert, that even the university cannot wisely ignore the claims of citizenship; but just because its primary aim is specific and limited, its recognition of these claims must be almost wholly incidental—in spirit and atmosphere rather than in its proper training.

The university, then, properly so-called, cannot do the work of the college, first, because its aim is distinctly and entirely intellectual; and, second, because it assumes, with some reason, that it is dealing with fully mature men, in whose case any imposition of conduct and ideals would be out of place; and this assumption accentuates still further its strictly intellectual aim. But, besides this, in the very nature of the case, in its exclusive specialism, the university lacks, necessarily, the breadth of aim required in the fullest training for living, and quite fails to make its appeal to the entire man; and so shuts out both indispensable interests and indispensable training. Even on the purely intellectual side, for the very reason that it looks to specialism in each line, it is likely quite to lack those general courses that even the specialist needs in other lines than his own. These three essential differences, then,—the purely intellectual aim, the assumption of the maturity of its students, and its exclusive specialism,—make the atmosphere of the university distinctly different from that of the college, and make it impossible that it should ever do the work of the older college.

In fact, it is hardly too much to say that the greatest losses that college education has suffered are due to the fact that the attempt has been mistakenly made to carry over the spirit of the university into the college. As American educators awakened only slowly to the true conception of the university proper, and then, with the natural enthusiasm of a new-found ideal, exaggerated the value of the university's function, the college and university ideals were naturally confused, and the true college ideal almost lost in the process. Many circumstances have favored this tendency. The confusion was real and honest. Colleges were growing into universities. Many changes in college education itself were necessary. But the greatest damage was done, simply because the colleges were cowardly in the face of unwise and ill-founded criticism made from the standpoint of the university, and were either ashamed to resist the exclusively intellectual trend, or lazily unwilling to keep the increasingly difficult responsibility of the broader college training.

As a natural consequence, many of our colleges and universities have presented the anomalous condition of being filled with students who claimed both the liberty of men and the irresponsibility of boys. Naturally, too, aside from sham universities, those colleges have been in most danger in this respect of losing true college ideals, that have been in closest connection with the university, especially where the same courses and instructors and methods and discipline and aims have served both college and university. Courses admirably adapted for the exclusive specialist may be quite unprofitable as the chief pabulum of a college course: and a method of treatment, not only justified, but almost demanded in dealing with really mature men, may be quite inadequate and unwarranted for the student whose ideals are in flux, and the appeal of whose entire personality no instructor has a right to ignore. "Is not the life more than meat? and the body than raiment?" The college needs much more than a highly trained specialist in the teacher's chair; it can never spare, without disastrous loss, the close personal touch of mature men of marked interest in the wide range of the life of others, and with character-begetting power.

And it cannot spare a real training that is far more than intellectual. Indeed, if I understand President Butler aright, in his tentative suggestion of halving the college course, it is exactly the state of the universitized college that has made him regard the halving of its course as no great disaster. The suggestion would seem warranted, however, only if we must regard the cause of the college as already lost, and count it hopeless that either educators or the public should be again awakened to the priceless value of the work of the true college.

Nor do I believe that, with whatever losses, the college has quite failed to give the liberal training required. Many a college teacher can confirm from his own repeated observation President Wilson's words: "Raw lads are made men of by the mere sweep of their lives through the various schools of experience. It is this very sweep of life that we wish to bring to the consciousness of young men by the shorter processes of the college. We have seen the adaptation take place; we have seen crude boys made fit in four years to become men of the world."

Mistakes, no doubt, have been made, serious losses sustained, and there are grave dangers to be guarded against in all our colleges. The utilities have been over-insistent; the aim has been too merely intellectual; specialism has claimed too much; the standpoint and method of the university have prevailed to an extent quite beyond reasonable defense; and, in consequence, at multiplied places the rights of the entire personality have been ignored.

But, on the other hand, no mere reaction to the older college is either desirable or possible. Men came to see that they were in a new world that required for wise and fruitful living a broader curriculum than the older college ever afforded. A change here was inevitable.

So, too, it can hardly be doubted that there was needed greater emphasis on a close and living and practical relation to the actual world; fuller recognition of the meaning of hard, honest, intellectual work, and of the sound psychological basis of the laboratory and seminar methods; a better adaptation to differing individuals; and, for the very sake of greater power in the

more general courses, a real approach to something like specialism in at least one line of study. In all these important respects, the changes toward the newer college have been not only practically justified but thoroughly right.

Now, is it possible to combine the gains of the new with the indisputable advantages of the old? What changes in the present situation are demanded, if the true function of the college is to be completely fulfilled? The present lack seems to me plainly to lie in the comparative neglect of the entire personality. How are these needs of the complete personality to be met in education? What are the means, and what is the spirit required?

The direct study of human nature in its constitution and in the relations of society ought to enable one to answer these questions with some precision. In other words, if college education has really the broad function that has been ascribed to it, it ought to be able to meet a psychological and sociological test. Modern psychology—with what seems to me its pre-eminent fourfold insistence, upon the complexity of life, the unity of man, the central importance of will and action, and the concreteness of the real, involving a personal and a social emphasis—has its clear suggestions. And modern sociology, too, with its demand for a social consciousness that shall be characterized by the threefold conviction of the essential likeness of men, of the mutual influence of men, and of the value and sacredness of the person, has its definite counsel. The proper fulfillment of the function of the college, this seems to indicate, requires as its great *means*, first, a life sufficiently complex to give acquaintance with the great fundamental facts of the world, and to call out the entire man; second, the completest possible expressive activity on the part of the student; and, third, personal association with broad and wise and noble lives. And the corresponding *spirit* demanded in college education must be, first, broad and catholic in both senses,—as responding to a wide range of interests, and looking to the all-around development of the individual; second, objective rather than self-centered and introspective; and, third, imbued with the fundamental

convictions of the social consciousness. These are always the greatest and the alone indispensable means and conditions in a complete education, and they contain in themselves the great sources of character, of happiness, and of social efficiency. *The supreme opportunity, in other words, that a college education should offer, is opportunity to use one's full powers in a wisely chosen, complex environment, in association with the best;—and all this in an atmosphere, catholic in its interests, objective in spirit and method, and democratic, unselfish, and finely reverent in its personal relations.* Such an ideal definitely combines the best of both the older and the newer college. And the colleges that most completely fulfill this ideal have, I judge, a work which is beyond price, and without possible substitute.

Before passing to the discussion of the means and spirit demanded in a true college education, a word further concerning the relation of the college to the professional training seems desirable. In this whole problem of the possible shortening of the college course for the sake of students looking to professional studies, several things need to be kept closely in mind if confusion is to be avoided.

In the first place, if the professional course is a full rigorous four-year course, this ought to mean, and usually does mean, that it has been laid out on somewhat broad and liberal lines, and not with reference to mere narrow technique. And the student who is to continue his study through such a course can more easily afford to abridge the time given to the two courses.

This same broadening of the professional course, moreover, makes possible an entirely legitimate adjustment to the coming professional study on the part of the college. In every broadly planned professional course of four years, there is quite certain to be at least a year of work of so liberal a character that it may justly be counted toward both the college and the professional degree. And the colleges which can offer such work of first quality for the different professions can meet squarely and strongly every legitimate demand for abridging the entire period of study; and can then, in all probability, in the

great majority of cases, render a better service to the student himself, to the professional school, and to society, by retaining the student in the atmosphere of the college through his full four years.

It is further to be noted that in any case this reason for shortening college courses holds only for such professional students. For the majority of college students, including almost all the women, such shortening is not called for, and would be only a calamity. Even the smallest real colleges, therefore, that can do very little in the way of adjustment to professional courses, and that may have to lose many, perhaps most, of those looking to professional work, would still have their former most important service to render for the majority of their students.

Moreover, it seems to me wholly probable that a good proportion of the very ablest and clearest-sighted of those going into the professions, will still choose not to deprive themselves of the very best the college can give them, and will therefore prefer not to specialize in college in precisely those subjects to which the larger part of all their later study in any case must be devoted. And, through specialization in other lines, such exceptional students will look forward confidently to a larger life and a higher professional success than could otherwise come to them. These wisest students will certainly not wish to sacrifice acquaintance with the natural great broad human subjects of the last year in college to professional specialization. And even those students who feel compelled to abridge their entire period of study, if they are wise, will so scatter their preliminary professional study through their college course, as to insure that at least a part of their maturest time in college may be given to those great subjects, like philosophy, that require some real maturity of mind to be most profitably taken. I do not believe that the proper demands of both liberal and professional training can be met where it is attempted to cover both courses in six years. Even where the requisite subjects are all covered by brilliant students the value of the outcome may well be doubted. It is not to be forgotten that it is time, and some real sense of leisure, and opportunity to take in the full signifi-

cance of one's studies and to knit them up with the rest of one's thinking and living—it is just these things that distinguish real education from cramming.

II. THE GREAT MEANS IN COLLEGE EDUCATION.

A. *A Complex Life.*—And, first, the college must furnish a life sufficiently complex to insure to the student a wide circle of interests, and to call out his entire personality.

Aside from its psychological basis, justification for this prime emphasis on breadth in college education is everywhere at hand. For philosophy has practically to recognize, even when it does not theoretically and directly assert, that "to be is to be in relations." Science cannot forget that as the scale of life rises, there must be correspondence to a more complex environment. The philosophical historian finds the main safeguard against the retrogression of the race in an increasing self-control, due to the steady pressure of great and many-sided objective forces organized in institutions, laws, customs, and education. The supreme educational counsel, and the secret of full mental wakefulness both seem often to be found in concentration upon relations. Our follies usually go back to the ignoring of some relation or other of the matter in hand. And it is not difficult to show that our world, our experience, our sanity, our freedom, and our influence,—all depend in no small degree on the largeness of our circle of interests; while simple understanding of our complex modern civilization alone requires great breadth in training.

It cannot be denied that such breadth of education is attended by serious dangers of over-sophistication and pessimism through loss of convictions and ideals. And yet the breadth is to be welcomed; for the remedy is not in less breadth, but in more breadth. For breadth certainly does not mean the narrowness of ignoring the results of experience. It is a false liberality that treats with equal respect exploded and verified hypotheses. The entire lack of prejudice upon which some so pride themselves is curiously akin to stupid and obstinate folly. Some things have been proved in the history of the race.

Nor does breadth mean the abandonment of all discrimination in values—putting all values on a dead level. It is a strange reversal of scientific estimates, that turns unscientific lack of discrimination into science's broad openness to light. There *are* many points of view, but they are not therefore all of equal importance. The noble virtue of tolerance is not possible to such cheap and easy indifferentism. Only the man of convictions and ideals, with a strong sense of the difference of values, can be tolerant, for only he *cares*. The view of any single individual is no doubt limited; but the point of view which results from the gradual and careful cancellation of the limitations of many minds, is more than an individual view.

Nor, once more, does breadth mean a narrow intellectualism, for if we can trust the indications of our intellect, we ought to be able to trust the indications of the rest of our nature; and in any case the only possible key and standard of truth and reality are in ourselves—the whole self—and the so-called "necessities of thought" become, thus, necessities of a reason which means loyally to take account of all the data of the entire man.

Obviously, then, no attempt at mere reaction to simpler conditions will avail in education. Indeed, we cannot return to them if we would; though the temptation to do so is often real enough. But, even if the return were possible, it would mean nothing less than a declaration that our Christian ideals cannot conquer a complex situation. This would be really to give up the whole battle; for we have not only found reason fully to justify the greatest breadth on general grounds, but the ideal interests themselves suffer from any spirit of exclusiveness. Human nature certainly avenges itself for any attempted disregard of the wide range of its interests; and, in truth, the denial of legitimate worldly interests only limits the possible sphere of morality and religion. It is for just this reason that the separation of the sacred and secular is the heresy of heresies. The simplicity to be sought lies—not in environment—but in a spirit that, having great convictions and great ideals, clearly discriminates the greater from the less, and unhesitatingly

subordinates all relative goods. This insures that singleness of aim that makes the genuinely simple and transparent life. It is a spirit that can recognize the full value of the material in its place, but with the clear vision that "a man's life consisteth not in the abundance of the things which he possesseth" will not allow itself to be absorbed in the "passion for material comfort." The simplicity of high ideals, consistently and resolutely pursued, is possible to any college in the very midst of the most varied interests. And only such a simplicity can conquer in the end.

The college, of course, must meet these demands for breadth of training by the wide range of its studies and of its interests. In its studies it aims to let the student share in the world's best inheritance in each of the great realms of human thinking. I need not repeat the often given argument for the different studies to be recognized in a liberal training. It will include the older and newer studies, mathematics, ancient and modern languages and literatures, natural science, history, economics and sociology, philosophy, and physical training. And it seems to me hardly open to question that it ought to provide courses that shall prove valuable introductions to the intelligent appreciation of music and of art, as well as of literature. These studies will represent all the great classes of facts in the midst of which every man must live, and afford the full range of fundamental educational values. But liberal training need not mean necessarily, I think, large numbers of greatly detailed courses; nor for any one man acquaintance with *all* branches of natural science. The scientific spirit it must give, with the involved somewhat thorough knowledge of at least one science. The *study* of material objects has great advantages for the scientific spirit and method over the study of any other objects; but we are not at liberty to forget that our primary relation in *life* is, nevertheless, not to things but to persons.

But in any case the interests of the college must be wider than the curriculum. It is only a part of our excessive intellectualism that it is so often assumed that the curriculum makes the college. Some of the most important interests in a liberal

education can be best met only indirectly. Surroundings, organization, discipline, and atmosphere may here count for more than definite instruction. We have the needs of the entire man—physical, intellectual, æsthetic, social, moral, and religious—to meet in a truly liberal education. The intellectual needs can doubtless be met more easily and directly in the curriculum than any of the others; but none of them may be ignored without serious loss.

Physical education makes its rightful claim upon the college. The college must not only talk about the sound mind in the sound body, but do something really to secure that sound body for its students. It must not only thoroughly recognize in its psychological teaching the intimate way in which body and mind are knit up together, the physical basis of habit, the critical importance of surplus nervous energy, the influence of physical training upon the brain centers, and the close connection of the will with muscular activity; but if it really believes these things, it must practically recognize them in the organization of its work. This means, not only, that there must be scrupulous care about sanitary conditions, careful supervision of the health of students by thoroughly trained physicians, and general hygienic instruction, but such scientifically planned and graded courses in physical training as shall deserve to count as real education on the same basis as laboratory courses. Unless our modern psychology is wholly wrong, such physical education that can be applied to all students, has a great contribution to make, not only in health and in the systematic development of the body, but intellectually and volitionally as well.

If athletics are to make their true contribution to the college life—and a most valuable contribution that may be—a wide range of sports must be encouraged that shall enlist a great portion of the students, and not merely a small number of specially athletic men; and the spirit of genuine play must be brought back into all college so-called sports. They have their most valuable office, it should never be forgotten, not as serious business or money-making enterprises, but simply as *play*. A relative good becomes a serious evil, when it is allowed to over-

top greater values; but *in* its place it contributes to the sanity and health of all other interests. Such a contribution, I have no doubt, athletics have it in their power to make, and to a considerable extent do make even now; and physical education, as a whole, demands greater attention from the college.

The universally recognized demand of the *intellectual* in college education needs no argument.

The fact that man is as truly an *æsthetic* being, as physical and intellectual, the college has less often sufficiently recognized. But if it is the mission of a liberal training to produce the man of culture, it can hardly refuse to furnish, in some form, ability to appreciate the great æsthetic realms of literature, music, and art. What it already does in large measure for literature, it ought also to do for music and art. We must not forget the kinship of the æsthetic with the still higher values, and its own large contribution to the sanity and happiness of life. The college cannot wisely ignore this need of man. Doubtless, the real need cannot be fully nor perhaps chiefly met in courses or in their equipment. The college needs to be able to put its students to such extent as is possible in the presence of the best in these realms, and to permeate the common life of each student with something of the beautiful. It is no small service, which is so rendered. Music has certain great advantages in this respect, especially in a coeducational institution.

And certainly, unless one denies the legitimacy of the very aim—social efficiency—with which either the state or the church enters upon the work of education at all, the place of the *social and moral* in college education cannot be questioned. Men may differ as to the best way of meeting these needs; they can hardly differ as to their imperative claim upon any education that is to be called liberal. No let-alone policy here is enough. The moral in its broadest scope should be a clearly recognized part of college education—to be most wisely and considerately done, no doubt, with all possible recognition of the moral initiative of the pupil—but to be done, nevertheless. Much talk upon this point seems to make the most singular assumption that the only real necessity in that finest and most delicate of all worlds, the

world of personal relations, is moral backbone; and that a situation that tends to develop that is doing all that can be asked for moral education. But what of aims and ideals and wisest means in all this? What of that sensitive moral judgment, and creative imagination, and deep sense of the meaning of life, without which no high moral attainment can be made? What right have we indifferently to let things take their course here? This is nothing less than to give the student a shove downward; for other influences do not keep their hands off in the meantime. What else is the object of education, but to make a man all around a better man than he would have otherwise naturally become?

And, once more, unless one is ready to deny altogether the value of the function of religion in the life of men, the *religious* need also deserves recognition in some way in any education that is to be called complete. Any ideal view of life, such as a broad education must itself assume, virtually implies a faith in the rationality of the world which is practically religious. It is shallow thinking that imagines that religious faith is a matter of small concern, and easily to be set aside. If, as Emerson tells us, any high friendship transfigures the world for us, certainly there is no such contributor to peace and joy as a real faith in God. And ethical earnestness and social efficiency, no less than happiness, surely find their strongest support in a religious faith. Why should the man of ethical earnestness believe that he is more in earnest to be honest and kind than the Source of all whence he has come? Is man indeed himself the Highest? And what rational defense has any man for the enthusiasm with which he throws himself either into his own calling, or into work for social progress, who cannot believe that in both he is working in line with the eternal forces, and that a plan greater than his own encircles all his plans and makes effective all the bits of his striving? None of us are going seriously and enthusiastically to attempt to dip out the ocean with a cup. And if we really believe in the value of our calling, or of our own social endeavor, whether we recognize it or not, our belief is at bottom a genuinely religious faith. Man

is inevitably a religious being. For this very reason, too, a peculiar responsibility is laid upon education. For this means that some kind of religious life and thought every man is bound to have; the only question is, whether that religious life and thought shall be well considered and adequate.

Either the function of religion is much less than the great majority of the more thoughtful of mankind have always thought, or the religious need of men deserves to be met in education without apology and with an effectiveness seldom found. It concerns a people to know whether its educational system is helping to an intelligent and genuine religious life. So great a need as this will not take care of itself. Where is it being adequately met today? Few things are more discouraging than the large amount of surprisingly unintelligent Christianity in supposably educated men. How many of our college graduates have really awakened, for example, to the significance of the serious self-limitation of philosophy in its setting outside its field the great facts of Christian history?

It is a chief aim of a liberal education—is it not?—to bring a man to true culture—to ability to enter into all values with appreciation and conviction. And all values—all the marvelous content of literature and music and art—we may not forget, are but the revelation of the riches of some personal life. All values go back ultimately to persons. And the highest achievement of culture is the understanding and appreciation of the great personalities. And the Christian religion, therefore, makes its rightful appeal to the truly cultivated man in the transcendent person of its Founder. May not the college be asked to send out men sufficiently cultured to be able to appreciate that transcendent person of history?

Doubtless, in many of our institutions the use of anything like definite religious instruction and motive by the institution itself is necessarily excluded. Even so, it means a limitation in the education, which is to be made good so far as possible by other agencies. The necessity of these situations is, however, by no means to be made into a prescription for all others. And the teacher may well rejoice, who, in the midst of his teaching, is

free to give utterance to his deepest and most significant convictions.

In general, those colleges will best meet the demands for breadth of education, that are most free and best organized to meet the entire range of human interests. The advantage here lies in part with the larger and in part with the smaller institutions.

In all cases, with whatever inevitable limitations of situation, it must at least be demanded that the spirit pervading the college should be heartily, though discriminatingly, catholic. There should be, certainly, no vaunting of our limitations. And this discriminating breadth of view, it should be noticed, in its recognition of the complexity of life, and of the unity of man, if truly interpreted, itself affords moral support; for it furnishes a motive against mere impulse, and helps directly to that deliberation which is the secret of self-control; and, because it believes that all life is so knit up together, is also strenuous counsel against deterioration at any point.

Beyond this breadth in interest and appeal, the great reliance of an education that is to meet the needs of the entire man must be, as we have seen, upon making all possible use of expressive activity on the part of the student, and of personal association.

B. *Expressive Activity.*—And, first, if the "voluntaristic trend" in modern psychology has any justification, if in body and mind we are really made for action, if for the very sake of thought and feeling we must act, then any soundly based education must everywhere make much of the will and of action, must in all departments of its training of the individual—physical, intellectual, æsthetic, social, moral, and religious—specifically seek expressive activity.

This goes without saying in physical education, and it is just at that point that physical education has its greatest contribution to make to all other training. And the educational value of earning one's way in college is not to be overlooked just here. It is easy to overdo the amount of direct financial aid to students. It is not the ministry alone, as seems often

gratuitiously assumed, that suffers in this respect. In spite of the temptation of a short-sighted competition that sets colleges to bidding against one another for students, it remains true that no college that aims at the highest results can afford to ignore social axioms in giving its beneficiary aid. Care by the college in providing opportunities for self-help is the very best form of aid. For such aid does not pauperize, but calls out useful active service from the student himself. But the possibilities of development in this direction depend very largely on the fidelity of students. Each student generation holds a trust in this respect for the next generation.

The principle has already been widely recognized in intellectual training in many of the changes of the newer education—in the introduction of laboratory and seminar methods, and in the extension of these methods so far as possible to all subjects of study, and specifically in the revolution of the teaching of English composition. But this principle of the fundamental need of expressive activity deserves ever-widening recognition, as a real guiding principle even in intellectual teaching. The pupil's own activity is to be called out at every point; the fullest, clearest, and most accurate expression of his thought in speech, in writing, and, wherever possible, in action, is to be sought. Even our ideas are not ours until we have expressed them, and they are more perfectly ours, the more perfect the expression. The old-fashioned recitation, when well conducted, had a real ground of justification, and no lecturing by the teacher can fully replace it.

In æsthetic education the same principle holds. Some actual attainment in each of the arts is no doubt a real aid to intelligent appreciation. And no art lends itself more easily than music to such attainment, even quite outside the work of the regular curriculum. No doubt the main dependence in this matter of æsthetic education must be upon the molding influence of the best in these realms, so far as the college can furnish this. To a considerable extent this is possible in all the arts, if the necessary means are granted. But if these influences are to do their full work, it should be noted, there must be some real response

on the part of the student, made possible directly through courses intended to introduce to the arts, and indirectly through the less systematic but not less stimulating suggestion of a widespread interest in the atmosphere of the college.

And æsthetic education has not done its full work until it has brought the student to the recognition of the demands of the beautiful in all his work and in all his surroundings, and to the cherishing, as a permanent aim, of the ideal expression of the ideal life.

But it is in the realms of the social, moral, and religious that expressive activity is most imperatively demanded. If men are to be saved from mere passive sentimentalism they must put their desires, aspirations, and ideals into act. The very employment of the student in bringing him continually face to face with noble sentiments, peculiarly subjects him to this danger. That which is not expressed dies. A man can be best prepared for moral earnestness, social efficiency, and a genuine religious response in life only through active expression in each of these spheres. Men are best trained for society by acting in society, for the responsibilities of a democracy by taking their part in a really democratic community, for the best fulfillment of personal relations by honest answer to the varied personal demands—human and divine. The student life should not be a hermit nor cloistered nor exclusive life. The more natural and normal the personal relations, both to men and women, in the midst of which the student lives, the better the preparation for the actual life that awaits him. And let his relations to the community life, civic and religious, so far as possible, be those of an ordinary law-abiding citizen, and let him *act* as such a citizen, so far as such action is open to him.

Wherever the college calls for the attainment of definite ends, wherever it sets tasks to be faithfully done at given times, wherever it calls out the will of the student in the larger liberty its life affords him, it is doing something for the development of his moral and religious character. But its responsibility cannot end with these means. The atmosphere of a college should be such as to enlist the enthusiasm of the students in

valuable causes—and there are a great variety of them—in which they may already have some share. The naturally self-centered life of the student peculiarly needs such enlistment in objective causes. In the midst of a life permeated with a democratic, unselfish, and reverent spirit, he should find increasingly such a spirit called out from him. Living in personal relations which may well be among the closest and richest of his life, he is to learn the capacity for friendship in the only way it can be learned, through some form of actual, useful service. So far as college traditions are in conflict with such an ideal, they lag behind any really Christian civilization. Certainly the college should itself afford the best opportunities for the students' own initiative and expression in both the moral and religious life. And as—apart from personal association—it can best help the moral life by an atmosphere permeated with the convictions of the social consciousness, so it can best help the religious life by making dominant a conception of religion that shall make it real and rational and vital for the mind that really gives it attention. By such a conception, the student's own response is most naturally called out.

C. *Personal Association.*—But it is called out even so, not so much by the teaching as by the spirit of the men back of the teaching. And we are thus brought to the greatest of all the means available in an all-around education—personal association—already necessarily anticipated in part. I make no doubt that the prime factors in a complete education are always persons, not things, not even books. It would not be difficult to show how powerful is personal association in all the lines of education, even in scientific work; but it is, of course, most indispensable in moral and religious training.

The inevitable interactions of the members of a cosmopolitan student body are themselves of the greatest intrinsic value. The great fundamental social convictions—of the likeness of men, of the mutual influence of men, of the sacredness of the person—are developed in a true college life almost perforce. And the more genuinely democratic the college, the more certain is its ability to make socially efficient citizens. For the sake

of its own highest mission, it can afford to stand against the aristocracy of sex, against the aristocracy of color, against the aristocracy of wealth, against the aristocracy of the clique, against the aristocracy of mere intellectual brilliancy. And it can safely carry this democratic spirit very far into all its organization and working.

Beyond these inevitable social interactions of the college life, it is a great thing for the development of a man to be surprised into really unselfish friendships. And the college, by its great community of interests and its natural atmosphere of trust, has peculiar power in bringing about just such unselfish friendships. The contribution which it so makes not only to character but also to happiness, the college man knows well.

But either in morals or in religion we know but one royal road to the highest life—through personal association with those who possess such a life as we ought to have, to whom we can look in admiration and love, and who give themselves unstintedly to us. There is no cheaper way. Even so high a service is often rendered to one student by another student; but it is a wholly just demand to make upon a college that that service should be rendered in pre-eminent degree by its teachers. Whatever may be true in other parts of the educational system, the college teacher must be one from whom the highest living can be readily caught. In the interests of simple honesty, the college teacher must be thoroughly prepared to teach what he professes to teach. We cannot begin in character-making with a fraud. And for the same reasons, professing to teach he should be able to *teach*. He must have sanity, too, and tact—real wisdom, for the insights of only such a man will be sure to count with others. And, as a man who must stand as a convincing witness for the best, he cannot be excused from the requisites of the effective witness—undoubted character and conviction, genuine interest in the deepest life of others, and that power in putting the great things home, that should belong to his teaching ability. His highest qualification is character-begetting power—power to inspire other men to their absolute best. When one tries to measure the power of even one or two such men in a

college community, he begins to see at last what the one indispensable factor in a college is, and how much is at stake in the choice of a faculty. Nothing, let us be sure, so certainly brings about the deterioration of the college, as carelessness in the selection of its teachers. A few compromising appointments here may easily make impossible the maintenance of the college's highest ideals or best traditions. The spirit of a college cannot go down in its buildings or grounds or forms of organization. If its best continues at all and grows, it must continue and grow in persons; and the petty and ignoble cannot carry on the work of the great and worthy. We seem to be in the midst of a great awakening to the over-weighting importance of moral and religious education, and the movement comes none too soon; but let us not for a moment imagine that any change in courses or methods or organization can ever take the place of the one great indispensable means—the personal touch of great and high personalities. And if they are not found in our colleges, where may they be sought?

III. THE REQUISITE SPIRIT IN COLLEGE EDUCATION.

And when one turns to characterize the *spirit* of the true college he must parallel, as we have seen, the great means of a complex life, of expressive activity, and of personal association, with the demand for a spirit—heartily but discriminatingly catholic, thoroughly objective, and marked by the great convictions of the social consciousness. In the discussion of the means, the spirit needed has been in no small part implied. I certainly need not say more concerning the *catholicity* that must unmistakably mark the true college.

But it does deserve to be emphasized that, if psychology's insistence upon the importance of action is at all justified, then our normal mood, the mood of the best work, of the best associations, and of happiness itself, is the *objective mood.* The great means in education, of using one's powers in an interesting and complex environment, even for the very sake of the ideal, itself demands the mood of work. And this needs to be particularly remembered in moral and religious training. The student life

in any case is quite too prone to be self-centered, and therefore needs all the more the objective emphasis. But aside from this peculiar need of the student life, the introspective mood itself has a smaller contribution to make to the moral and religious life than has been commonly assumed. Just so much introspection is needed as to make sure that one has put himself in the presence of the great objective forces that lead to character and to God. When this is determined, the work of introspection is practically done. The dominant mood should be objective through and through.

And one chief and good cause of reaction, no doubt, from some of the older methods of moral and religious training in college, has been the lack of this objective spirit. This does *not* mean any underestimation of the significance of personal religion, but a wholesome sense that no man may come into right personal relations with God without sharing the life of God, and that life is love; and love cannot be cultivated in selfishness and self-absorption.

But if the college looks pre-eminently to social efficiency, and if its greatest means is personal association, its spirit must be, above all, permeated with the great convictions of the *social consciousness*. Nowhere should the atmosphere be more genuinely and thoroughly democratic, charged with the strong sense of the likeness of men in the great essentials; nowhere a more evident setting aside of all artificial and merely conventional standards in the estimate of men. No small part of the value of the college education lies in bringing a man steadily to the test of the worth of his naked personality. And when convention rules, the very life of the college has gone out.

And the college must add to its democratic spirit the spirit of responsibility and service. Its life must be permeated with the conviction that men are inevitably members one of another, and that responsibility for others, therefore, is inescapable; that, moreover, much of the best of life comes through this knitting up with humanity in many-sided personal relations, and, in consequence, this mutual influence of men is not merely inevitable, but desirable and indispensable. Surely, a true cosmopolitan

college must be able to send out men marked by the sense of responsibility and of the obligation of service.

But no high development is possible in personal friendship or in society without a deep sense of the value and sacredness of the person. What even the golden rule really demands of a man, depends upon his sense of the significance of life, of the value of his own personality. And if even the sense of the likeness and of the mutual influence of men is to bear satisfying fruit, it must be informed throughout by reverent regard for the liberty and the person of others.

And nowhere is this reverence for the person more needed than in moral and religious education. For the very aim of such education is to bring a man to a faith and a life of *his own*. This requires at every point the most careful guarding of the other's liberty, the calling out everywhere of his own initiative. There can be, therefore, in the nature of the case, no mere imposition upon another of any genuine moral and religious life. And more than this is true. What you will do, what you can do, for another will be measured by your sense of his value. If men are for you mere creatures of a day with but meager possibilities, nothing can call out from you the largest service in their behalf. Nor is this all. With the sense of the value, the preciousness, of the person, comes a genuine reverence, that not only sacredly guards the other's moral initiative, but understands that the inner life of another is rightly inviolate; that in any high friendship, nay, in any true personal relation, there can be only request, never demand. The highest man stands with Christ at the door of the heart of the other, only knocking that he may come in, by the other's full consent alone.

And, if the college is to grapple in any effective way with moral and religious education, it must, beyond all else, have a spirit instinct with such reverence for the person. On this very account, indirect methods here may be really more effective than direct methods. Some wise instruction undoubtedly is desirable, and even imperative, but it must be given by men who have a delicate sense of what personality means; and the spirit that pervades the college is here more effective even than the instruc-

tion; and it would not be difficult to overdo definite instruction in this field. Character and religion are always rather caught than taught.

I cannot doubt, then, that a second important reason for reaction from the older college in its moral and religious education has been because it too often forgot the supreme need of reverence for the person of the pupil. The disrepute into which the so-called "paternal" methods have fallen implies as much. But is it not worth our while to remember that the name—paternal—is falsely given in such a case? The highest characteristic of the true father is a deep sense of the value and sacredness of the person of his child, not the desire to dominate. And no moral and religious education worthy of the name is possible in a college where such reverence for the person does not prevail; for that reverence, deep-seated and all-pervading, is the finest test of culture, the highest attainment in character, and the surest warrant for social efficiency.

And these great ends—culture, character, and social efficiency—the true college must set before itself. The great *means* to these ends are unmistakable: an environment sufficiently complex to give acquaintance with the great fundamental facts of the world and to call out the entire man; the completest possible expressive activity on the part of the student; and personal association with broad and wise and noble lives. The *spirit* demanded is equally indisputable—broadly but discriminatingly catholic in its interests; objective in mood and method; democratic, unselfish, and finely reverent in its personal relations.

In all—means and spirit—the primacy of the person is to be steadfastly maintained. All that is most valuable in college education exists only in living men. "God give us men."

IS MODERN EDUCATION CAPABLE OF IDEALISM?

ADDRESSES BY WILLIAM JEWETT TUCKER, D.D., LL.D., PRESIDENT OF DARTMOUTH COLLEGE.

I assume that I have your assent to these two propositions: first, it is the business of education to accept, when it may not create, the material of knowledge; second, it is the business of the higher education to idealize whatever material of knowledge it accepts.

No greater calamity, it seems to me, can befall an age, apart from a moral lapse, than to have its intellectual training detached from the mind of the age. Wherever men are thinking most vigorously, there those who are to follow after must be trained to think, otherwise there will be in due time intellectual revolt with its consequent delays and wastes.

But more knowledge, whether it be old or new, is not the end of education, but rather knowledge penetrated by insight and alive with motive. A fact is something which has been done, something which has found a place in the world of reality. There may be that in the creation of a fact which declares its whole power. There are deeds from which nothing can be taken and to which nothing can be added. But most facts, especially those which have not been accomplished by the hand of man, await questioning. When an answer comes back we speak of discovery. When the full answer comes back we announce a theory, a principle, a law. The understanding of facts, whether personal or impersonal, of man's doing, that is, or of nature's doing, the relating of facts to one another, the discovery of the moral incentive in facts, make up in part the idealizing process which belongs to the higher education.

Modern education differs from the education which has come to us by long inheritance through the vast amount of subject-matter which it has put into our hands, awaiting the

idealizing process. The new subject-matter is in large degree the raw material of knowledge, not having passed through the alchemy of time, devoid of sentiment, lacking in those associations which make up the moral increment of knowledge. It represents literatures which have not reached the final form, sciences which run straight to application rather than to philosophical conclusion, and theories of society and government which are too serious and urgent to be held in academic discussion.

But the new subject matter of knowledge is powerful, nevertheless, subtle enough to create an atmosphere, and tangible enough to create an environment. Mr. A. J. Balfour has used a term which expresses with rare exactness one of the relations of the new knowledge to our thinking. It has created, he says, a new, "mental framework." I quote the brief passage which holds this definition. In an address upon the Nineteenth Century, he remarked that it is not the distinction of the century "that it has witnessed a prodigious and unexampled growth in our stock of knowledge. Something much more important than this has happened. Our whole point of view has altered. The mental framework in which we arrange the separate facts in the world of men and of things is quite a new framework. The spectacle of the new universe presents itself now in a wholly changed prospective: we not only see more but we see differently."

The term, a "new mental framework," suggests at once the idea of adjustment, and if you will review the educational work of the decades just passed, you will see how definitely, how completely I may say, adjustment has been our business. The process has been carried on partly in strife and contention, partly by inquiry, and partly through that understanding which comes only from the actual handling of unfamiliar knowledge. For so large an undertaking the process has been rapid. Let me remind you that it was on the first of October, 1859, that Mr. Darwin sent out his abstract, as he termed it, on the Origin of Species, accompanying the volume with the modest prophecy that "when the views entertained in this volume, or when analogous

views are generally admitted, we can dimly foresee that there will be a considerable revolution in natural history."

The process of adjustment is nearly over, so nearly over that we may now, I think, address ourselves to a severer but nobler task—that of idealizing our new knowledge and the methods of its acquisition. And the essential condition, let me say, of undertaking the task is that we approach it in the right state of mind. The traditional mind is not altogether in the right state. It is too ready to draw offhand distinctions between culture and utility, too ready to ignore the ethical possibility of the new education. What we need just now in the educational world more than anything else is an ethical revival at the heart of education. We shall not have it until we realize more clearly the need of it.

If we should make a careful assessment of the present moral values in the subject-matter of education, we should be surprised, I think, to see how large has been the diversion or decline of these values. I refer, of course, to subjects and to the mode of their treatment. The old discipline which held the Hebrew literature with its elemental righteousness, so much of science as could be classified under natural theology and a philosophy which vexed itself with the problems of human destiny, was a discipline prosecuted under the very sanction of religion. But when the transfer was made in literature to the classics and when the sciences began to be applied and when the end of philosophy changed in part with the change of data, the subject-matter of the higher education ceased to be religiously ethical. We have been singularly unconscious of the change. Under changes in form we have kept the same sentiment. Culture has become with us a kind of morality. So long as the old discipline kept its associations and its methods and gave us consistent results, we asked few questions about the moral content of teaching, and therefore made no comparison of values. In fact, we have silently abandoned the idea that the chief ethical value of college instruction lies in the curriculum. The reservations which we make in behalf of certain distinctly ethical or semi-religious subjects are too few to bear the weight of moral

obligation which the higher education ought to assume.

Where then shall we look for the recovery and advancement of education to its highest ethical power? Chiefly, I believe, to our capacity for carrying on the idealizing process through which we accustom ourselves to think reverently of all knowledge, to insist upon all intellectual work as a moral discipline and to hold all intellectual attainments and achievements as tributary to the social good.

I believe that the finest, partly because it is the really distinctive product of academic life, is the knowing mind. The moral danger from it is inappreciable. Pride, conceit, arrogance, if they ever attend knowledge, are intruders and transients. They are not companions or guests. Knowledge leads to awe, and awe to faith, or to that kind of doubt which is as humble as faith. It is the unknowing mind with its triviality, its uncertainties, its double vision, from which we have most to fear. And if we get the knowing in place of the unknowing mind, it is not of so much account how we get it, as that we get it. For this reason I deprecate any academic discrimination against useful knowledge. If utility can create the knowing mind, we want its aid. I would accept at any time the moral result of serious thinking on the inferior subject in place of less serious thinking upon the greater subject.

The mental gymnastics of the old dialectic had no ethical value. The subject-matter of discourse might be God himself, but that did not necessarily make the discourse religious or moral. It was the play of the mind, not its serious business. No one, I am sure, can overlook the immense moral gain which has taken place through the transfer of thought in so large degree from speculation to sober inquiry. Very much of the change is due of course to the incoming of such a vast amount of new subject-matter within reach of the human mind. It was natural that men should now begin to search where before they had tried to conjecture, and that they should attempt to prove or disprove what before they had affirmed. The change of method soon became, as I have said, morally significant. After the first excitements and confusion attendant upon the change the ideal-

izing process set in. A type of mind was developed which instinctively put first the love of truth. I do not fear that in the long run the love of gain will prove to be the successful competitor. The noble fellowship of seekers after truth is being augumented, not decreased in these latter days. And throughout this fellowship, though its work may take the whole range of nature, the increasing tendency is toward faith. "I have never been able," President Eliot has said in these reverent words, "to find any better answer to the question, what is the chief end of study in nature? than the answer which the Westminster Catechism gives to the question, what is the chief end of man? namely to glorify God and to enjoy Him forever."

Next to the reverence for knowledge which is akin to the love of truth, I should insist in our idealizing process upon the morality of that more active discipline which characterizes modern education. The old education, as we well know, was based morally on the will trained to obedience. It was not a passive training. It is never passive to obey. But it was not an active discipline in the sense in which modern training is carried on. And in so far as the material of training lay in the past the mind was set upon interpretation more than upon creative or productive work. The receptive faculties were by no means exclusively developed, for there was always a fine appeal to the imagination and to the sensibilities, but the prescription of subjects put education largely into the hands of the master.

Modern education lays the stress upon the discovery of the individual to himself, preferably by himself. It does not remove the period of intellectual compulsion, but it reduces that period to the limits of early training. It addresses itself necessarily to the will, but it changes the appeal as soon as practicable from obedience to choice. Its first effort is to awaken, its second and constant effort to create the sense of responsibility. Education is made co-operative. It is made as quickly as possible the consenting, choosing action of the mind. Modern education rests upon the individuality of the individual, not upon his necessary likeness to others. It assumes that the mind of each individual if properly awakened and left free to act will separate itself from

other minds in the satisfaction of its own desires, and the development of its own powers. The logical outcome of this conception is not the compulsory course of study, continued beyond the necessary elements of knowledge, in the farther interest of discipline or of culture, but the elective course of study in the interest of self-development and personal attainment in knowledge. It takes the risks of intellectual freedom for the sake of the greater possibilities of intellectual freedom.

Now the ethical quality which resides in freedom is responsibility, and the intellectual expression of responsibility is choice. Will the one thus choosing become morally a strong man? Not necessarily. It is not safe to argue from intellectual obedience—even to a creed—that the further result will be complete moral character. You may have the immoral scholar, as you may have the immoral believer. But the morality of the intellect is not the least among the guarantees of general morality. And the intellect trained by responsibility ought to be as strong morally as the intellect trained by obedience. There is, I think, a certain elevation which comes to one who has found and proven himself, which can hardly be reached in any other way, a kind of scorn for that incapacity for nobler things which leads one to do the meaner thing. I have seen college men on their way to littleness and shame so often recovered and saved by the intellectual awakening through some subject of personal choice, a subject without any moral significance in itself, that I cannot doubt the ethical value of the method. I am not concerned with the moral supremacy of either method. It is quite too early to determine this point. What we need to do is to recognize the moral element in the method, which for other ends, we have adopted. We can make modern training a morality if we will. The elements of moral power are present and active. The full recognition of them is a great means to their development.

Beyond the reverence for knowledge which is akin to the love of truth, and the recognition of the moral power which is latent in an active intellectual discipline, I would see our modern education permeated with the sense of the social obligation. The essential nobility of the old education lay in the open fact that it

was for somebody. There was no concealment of this purpose. It was graven on all the foundations of the seventeenth and eighteenth centuries and on many of those laid in the nineteenth century. It was blazoned on their seals. It was illustrated in the life of devotion which characterized so large a proportion of the earlier graduates. They sought the most direct avenues of approach to the heart of humanity.

There can be no other kind of nobility worthy of the purpose of any great school of learning. A training which lacks these motives, or which fails to keep this aim in full view cannot be touched with ideality. But modern education meets this difficulty, that it must fit men for an immensely widening application of the principle. Under the old education the great services were delegated. Elect souls were set apart for high and exceptional duties. It was the age of the prophet, the missionary, the reformer, and the occasional man of public career. Today it is not possible for one educated man to find a place where he can be free from the social obligation. It has become the task of modern education to train the average man for duties which are sufficiently imperative and exacting for the exceptional man. The opportunity of the more devoted callings of other times is matched in every department of life. The decision of a great judge, the example of a great employer, the insight of a great teacher, the self-sacrifice of a great investigator, all rank among the powers which make for righteousness. The "hard sayings" of our generation which those only who can hear them are able to receive, are concerned with integrity, justice, courage, charity, and sacrifice. Sacrifice, I say, and to the degree of Christian consecration.

The highest place in our land, if to position be added permanency, is a seat on the bench of the Supreme Court of the United States. When a man puts by the offer of this position that he may serve an alien and dependent people in the interest of the common humanity, I rank this surrender to duty among the consecrated examples of the foreign missionary service. And if our foreign policy as a nation shall develop a like spirit among those who aspire to, or who accept political office, we shall bring

back again that old fundamental unity which made of one spiritual kin the servants of the church and of the state.

It was in view of these demands that I said a little while ago that the greatest present need in the educational world was that of an ethical revival at the heart of education. The idealizing process cannot stop with culture; it must somehow culminate in righteousness. And if it be asked again, Is modern education capable of such idealism? I say yes, provided the question be accepted not as a question, but as a challenge. Modern education is here, with its materials of knowledge, with its active discipline, with its environment of duty. It is quite aside to compare the idealism of the old and the new. If I were asked what is the equivalent of Greek, I should reply with Professor Norton, "there is no equivalent." But that is not the issue. The clear and sharp issue is, can we idealize modern education? Can we put ethics at the heart of it? I would not evade the issue, nor lessen its meaning.

In the old cemetery, where the founder of my college lies there runs this epitaph on his tomb, "By the Gospel he subdued the ferocity of the savage. And to the civilized he opened new paths of science. Traveler: Go, if you can, and deserve the sublime reward of such merit."

I like to go there from time to time and read this challenge out of the heart of the eighteenth century. It seems to say to me, "Man of the twentieth century, go, if you can, do an equal task, declare an equal purpose, show an equal spirit."

The past has earned the right to challenge the men of today. But stronger than any words of the past are the words of the present need. I have tried to give them utterance and interpretation. It remains for me only to express my faith in the idealizing process which is going on in the educational world, and declare my confidence in the motives and purposes and methods of those who are guiding its thoughts and activities, and more especially to welcome to this supreme position of influence the man of your choice, qualified for all its duties, and standing preëminent among his brethren in his new fellowship, in his new capacity to understand and to satisfy the ethical demands of modern education.

ADDRESS BY HON. J. G. W. COWLES, LL.D.,

ON BEHALF OF THE BOARD OF TRUSTEES.

The election and inauguration of Professor Henry Churchill King as the sixth president of Oberlin College, in its seventieth year, mark the progress and growth of the college along the lines of its origin and history, without radical change, except in the lives of men, who must pass away yielding their places and their labors to their successors.

We have now a larger and better Oberlin than was conceived by the founders and established here in the wilderness seventy years ago. That was great only in embryo and in ideals: for Shipherd and Stewart, if not prudent were prophetic. What they lacked in worldly wisdom they made up in enthusiasm and single-mindedness. What they wanted in money they made up in energy and self-denial. If their faith, being unwarranted by reasons, appeared presumption, the tide of providential events carried their enterprise over shoals and rocks threatening its destruction into deeper and wider seas of opportunity than their most sanguine hopes imagined. A divine guidance made their aim, though sometimes erring, hit a mark beyond what they foresaw. They appeared eccentric because they did not conform to established customs, nor hold experimental theories as abstractions, but projected them at once into inconvenient and uncomfortable action. Conscience dominated more than judgment, but as always happens when men do right as God gives them to see the right, the heavens did not fall, though the earth (or some part of it) rose in insurrection.

The first president and faculty of Oberlin College were strong men, not only in relation to the institution, but by whatever standard of measurement and comparison their force and value may be estimated.

The first president, Asa Mahan, and the second, Charles

G. Finney, came here together and were associated from the beginning, their two terms as president covering thirty years. Both exercised a powerful influence upon the college and upon the public in relation to it, but the influence of President Finney at all times predominated, and continued constant and undiminished for more than forty years.

He was not a college bred man nor an ideal college president, either as executive or from the standpoint of classical or scientific education. He was a preacher and evangelist, and a teacher of theology, not only in the class but through the pulpit and the press. He was a man of God, and Oberlin may rightly be called the college of the Holy Spirit. Spiritual rather than material forces, spiritual even more than intellectual conceptions and causes, operated in the creation of the college. It was not alone a Christian, it was a spiritual movement. Learning was valued, sought for, imparted, offered to all of either sex and any color, less for its own sake than for its influence on character. It was not only for education but for salvation, for the Kingdom of God, that the college stood and labored.

The third president, James H. Fairchild, was a product of Oberlin, conceived in this spirit: a pupil of Mahan and Finney, and associated with the latter through his presidency, not only as a professor, but practically as Dean of the Faculty, beginning then in fact the administration which he afterward carried on as president for a further period of twenty-three years.

Finney and Fairchild were the constructive presidents of the college who more largely than any or all other influences have made it what it has been and is to be.

The agreements and differences of these men have added greatly to the total results of their joint and successive labors for the college. The legacies of thought and influence, of personality and power, left by them are our greatest riches, which their immediate successors, the fourth president, William G. Ballantine, and the fifth president, John Henry Barrows, in their briefer terms of office, could only use, preserve and apply to present needs without much altering or much increasing. The work of President Barrows was more largely financial

than scholastic or even administrative, nearly doubling the productive endowment, while Professor King conducted the internal administration of the college.

Thus Professor King was the natural and logical successor of President Barrows; also of President Fairchild; for the transition from Fairchild to King, though interrupted and postponed, was most intimate and vital, intellectually and spiritually, as that from teacher to pupil, especially in philosophy and theology, as well as in the constructive and administrative work of the college.

Thus there has been preserved from the beginning a singular unity in aim, purpose, spirit and method in the conduct of the college, without interruption or diversion from the original plan and object of its foundation, viz.: (as stated in the first annual report in 1834) "the diffusion of useful science, sound morality and pure religion among the growing multitudes of the Mississippi Valley" and "to bear an important part in extending these blessings to the destitute millions which overspread the earth"; by means of first, "the thorough education of ministers and pious school teachers; second, the elevation of female character, and third, the education of the common people with the higher classes in such a manner as suits the nature of Republican institutions." It is indeed remarkable how largely these aims have been realized.

The peculiarities of the college which long made it offensive to public opinion have disappeared in the common acceptance of its principles. Its anti-slavery position was vindicated by the act of emancipation after thirty years. Its anti-caste position in the admission of colored students became common in the American colleges in the change of sentiment following the civil war. The emphasis it gave to the education of young women, giving them equal rights and opportunities in the college classes in the innovating system of co-education, has been followed not only by the adoption of co-education in many colleges and universities at home and abroad, but also by the building of many separate and also associate colleges for women only, of which when Oberlin was founded there were

none. Co-education here was an incident to the larger purpose of furnishing a classical and liberal education to the "undervalued and neglected sex." And the theology of Finney then so far advanced beyond orthodox Calvinism as to be charged with heresy now stands in the front of evangelical conservatism against the extreme liberal tendencies of religious thought.

So we stand now on the common level, with no factitious advantages or disadvantages, in building up and carrying forward the work of the college. We are in closer association both of fellowship and also of competition, with other colleges than formerly. Our chief distinction hereafter, if any, must be in excellence in common methods. Our place is still is and will be in the class of Christian colleges. These are largely in the majority of our educational institutions. Out of 460 classed as higher institutions of learning 360 were founded or conducted by some branch of the Christian Church, with two-thirds of the students in colleges enrolled in them. Christian ideals, the Christian spirit and motive, and the practice of religion, no less than instruction in religious truth, do and must continue here coördinate with the teaching of the learned languages and liberal arts and sciences. The evangelical and the missionary spirit do, and no doubt will continue to prevail in a large degree, though it may appear to be in less proportion to the whole value and effect of the education furnished.

The college stands now upon a better financial foundation than ever before. Its needs are still great, but not distressing. The president may safely give his first and best thought and effort to the work of education in its broadest sense, rather than to the business of advertising and of soliciting increased endowments. The latter should come and will come, not without effort, but more as the reward of merit than as the result of special pleading. It is significant and encouraging that a few weeks after the election of President King, a friend of the college who had recently given $50,000, wrote to a trustee offering to give another $50,000 (later increased to $100,000) toward a second half million dollars to be raised, saying in his letter "with the emphasis placed on the teaching

side in the selection of the new president, the college has followed, I think, the true order,—dignifying at the same time the office of trustee, in placing more fully upon the Board the responsibility of provision of facilities by which the president and faculty can do the best work"; and he adds that "having been founded in the interest of the 'things of the Spirit,' Oberlin is still informed by the same spirit, in its present aim and work and so worthy to command cordially and effectively the interest of good people."

Oberlin has always been poor and may long remain so relatively to other colleges, to the numbers of its faculty and students, and to the work accomplished: (I think no other college has done so much with so little). Its presidents and professors have been and still are underpaid, receiving, as has been said reproachfully, "missionary salaries." But is not this a term of praise and honor rather than of reproach, signifying that they give themselves to the cause for the good to be done? The highest salary received by President Fairchild in his twenty-three years' presidency and sixty years' teaching service for the college, was $2,000 a year; most of the time much less. With such examples of unselfishness, showing the greatness of unrewarded service, we shall more surely avoid becoming avaricious and worldly-minded in the false opinion that money makes or can make the college; except in so far as it commands, employs and liberates men for the intellectual and spiritual uses of a higher than material life.

Would we exchange our poverty and history, our poverty and our achievements with it; the influences exerted, the good done, the reforms begun, aided and carried forward in learning and literature and music, in theology, for missions, for women, for the colored race, for the state, the nation and the mankind; for a quick endowment of some millions in a new beginning, or on the foundation of a buried or barren past? Nay, our inheritance is our riches, our record is our pledge of progress and enlargement; our service of God and benefactions to mankind are our title to the generosity of present and of future givers to the cause of education.

This is the day to resolve that the work of the college be not only maintained, but improved and enlarged without yielding to the Academy one year of the College Course and reserving from the university, with its specialties and professional schools, the ancient right of the college to furnish a liberal education and the opportunity of character-building, while intellectual and moral training advance together with effective religious teaching and influence as the basis of morality.

We feel that this union is secured in this inauguration, in a presidency which should serve the college, preserving its original ideals, animated by its traditional spirit of democracy and loyalty and Christianity for another period of twenty-five years, or to its first centennial in 1933.

Let these be our thoughts and aspirations for the college while, with mutual congratulations upon the present and with firm assurance for the future, the trustees and faculty, the alumni and the student body, and all friends and well-wishers of the college join in welcoming President King to the presidency of Oberlin, and in pledging to him and to the college loyal and liberal continued support.

ADDRESS BY PROFESSOR EDWARD INCREASE BOSWORTH, D.D.,

ON BEHALF OF THE FACULTY.

The situation which finds its culmination today is not an arbitrary creation, but the result of a growth. For twenty-five years in the logic of events the premises have been forming for the conclusion that we recognize today. None have had better opportunities to see this than those for whom I speak—the Faculty of Oberlin College. We know Henry King and he knows us. He knows that we know him, and we know that he knows us. This being so, no more significant thing can be said than that upon this glad day, not only in appearance, but in heart, the Faculty of Oberlin College rejoices. We who have seen him repeatedly at the points where disillusion is likely to be experienced, if at all, are the ones who have unwavering confidence in him and who have eagerly anticipated this day. Those who have worked with him in the close relationships which often breed petty jealousies are the ones whose satisfaction is most sincere.

We have a confidence, grounded in long experience, that under his leadership we shall be able to realize the true ideal of Christian education. We know well his ideal of the intellectual attainment essential to broad education; there will be honest work in class room, laboratory, and seminar. We know that in his ideal of education, broadening æsthetic culture is an essential element. We know that no ideal of education which does not involve the development of a sincere Christian character will ever prove satisfactory to him. The College will do what it ought only as it turns out men and women fitted for life—men and women simply honest, shrewdly sympathetic, spiritually poised, fitted for life in the new order that we call the Kingdom of God among men.

This high and broad ideal of Christian education we ex-

pect, for two reasons, to see realized in ever-increasing measure under his leadership. We are sure, in the first place, that we shall *retain our individuality*. The atmosphere of Oberlin has always favored free development of individuality. The divine right to be one's self and to do a thing in one's own way has always been recognized. The men the memory of whom constitutes our Oberlin tradition were pioneers in thought and life. We recognize in President King the child of such an ancestry. His own quiet independence of thought and readiness to be himself, to have his own message and deliver it in his own way, have given him power among men in which we rejoice today. We know that under his leadership wholesome enthusiasms, deep and strong, will develop in the student body without apology. This shall always be a place where everyone can get a chance at the best things in his own way, and have his own inspiring vision of life.

We are confident that under his administration we shall be able, not only to develop our own individuality, but also to *relate ourselves to others*. This has always been our tradition. Legitimate peculiarity has seldom developed into rank eccentricity. It is somewhat remarkable that in a situation where religious feeling has at times been so tense, the *recluse* and the *doctrinaire* have been so seldom in evidence. The atmosphere of the College has always been one favorable to the close relationship of education and the practical life of the world. Great moral reforms, and practical politics as well, have appealed to both teacher and student, and we believe that such will continue to be the case. He who has thought so profoundly and spoken so clearly upon "Theology and the Social Consciousness" will be able to lead men and women of marked individuality into close and sensitive connection with the life of the great world.

To the formation of this ideal of Christian education that characterizes our life, President King in the last twenty-five years has made no small contribution. Today we as a Faculty pledge him our loyal co-operation in the effort to secure under his leadership as President a larger realization of the ideal that

he as teacher has helped to create. From the college men and women of the country have always come a large proportion of those destined to lead in its life and thought. It is they who must ever stand listening, eager to hear voices calling them to launch out upon the great sea of undiscovered truth. It is our joy today to see placed at the center of our little group in this great company Henry King, our seer, our leader, and our friend.

ADDRESS OF PRESIDENT WILLIAM GOODELL FROST, PH. D., D. D.,

OF THE CLASS OF 1876, ON BEHALF OF THE ALUMNI.

John Shipherd, the pioneer; Asa Mahan, the prophet; Charles G. Finney, the preacher; James H. Fairchild, the philosopher; William G. Ballantine, the scholar; John Henry Barrows, the publicist; Henry Churchill King, the educator. King is Oberlin's seventh son.

As a graduate and the son of a graduate, I am set to speak a word for the alumni. We return too seldom, but when we come, it is as to Jerusalem. We have left our plow in the furrow. A thousand important enterprises stand still today in order that we may gather at this center of inspiration, that we may look once more at those ideals of conduct and character which our Alma Mater gave us to be the stars of our firmament, and that we may bid God-speed to a new spiritual leader.

This is the eloquence of Oberlin to us: Here was the burning bush where God spoke to us. From these choir seats Allen and Chamberlain sang forth the challenge, "Must Jesus bear the cross alone?" Under that gallery James Monroe gathered his great Bible class. From this pulpit Morgan, and Cowles, and Brand poured out the everlasting Gospel. And in yonder class-rooms Hudson, and Peck, and Thome, Hiram Mead, and Judson Smith, Cross, and Dascomb, and Ellis, and Mrs. Johnston, and Shurtleff, and Churchill, and Ryder opened up to us the inner and the outer universe. This is our debt to Oberlin: we came here callow, purposeless boys and girls, and we were shown that a great struggle was going on between right and wrong, between progress and conventionality, and that each one of us had a chance to be a soldier. This was our place of enlistment.

But Oberlin reminiscences all have a face to the future. We have come to repeat our oath of fealty to Oberlin and to

express our confidence in her new President. We pledge him our united and our unreserved support.

And, President King, we realize that we are inducting you into an office which is no mere honor. The duties of a governor, a bishop, or a commodore do not compare in weight and intricacy with those of a true college president, who must be at once a Joseph in finance and a Paul in self-forgetful zeal. It is a task to be undertaken only in the spirit of consecration: a task which will both gladden your heart and shorten your life.

We sometimes speak of the trying times in the history of an institution or a nation. But, my friends, all times are trying when there are heroes on the stage. The only times which do not try men's souls are the times of negligence, supineness, and disgrace. It is because we know King will have an administration full of the storm and stress of real achievement—achievement which does not float upon the tide, but stems it—that we are here to strengthen his hands.

In the history of all institutions the test comes not in the founding, but in the maintaining and reforming. Every head of a religious establishment like Oberlin College has two ceaseless wars, one against worldliness, and one against scholasticism.

Here is the great tide of worldliness, like the Mississippi chafing at its levees, which surges against every endowed institution. It is Christ's testimony that those who sit in Moses' seat, and are engaged as we are, in building the tombs of the martyrs, are subject to special temptations. Let us face the fact that most of the great religious bodies, including the one to which Oberlin chiefly belongs, have almost ceased to grow. The minister has settled down with a good reason why his Sunday School cannot increase, and why his preaching cannot lead to conversions. We hardly send our ablest sons into the ministry, or our ablest ministers to the hard fields where growth should come. These noble bodies stand splendid in their history and equipment, going through ineffective motions like the army of McClellan. Our eyes are filled with other things and we do not see the people who need spiritual guidance—the white harvest fields are unreaped. It is worldliness—putting the ex-

ternal and secondary in the place of the highest, setting great and good things, like commerce and music, above religion, abolishing the Day of Prayer for Colleges, that we may have one more lesson in Chemistry and the History of Art. Now, Finney's pulpit is the place, and the inauguration of a new president is the time to raise the question, where shall the reaction, the next spiritual renaissance, begin? Must it begin as at other times in some obscure sect, some persecuted band of students, or can it begin in the hearts of a faculty of teachers?

The first inspiration of our founders came from the Alsatian pastor, John Frederick Oberlin. And there has just come another prophet's voice from those same far-off Alsatian Mountains. It is Wagner's little book, "The Simple Life," full of the ideals which we back numbers of the alumni received from our teachers in Oberlin, and which are at once recognized by the elect everywhere as part of a universal and infallible Gospel. Let us pass on these high traditions to our pupils of today. "Labor," he says, "for people whom the world forgets; make yourselves intelligible to the humble; so shall you open again the springs whence these Masters drew, whose works have defied the ages, because they knew how to clothe genius in simplicity."

And there is the other battle against scholasticism. When a young pastor fails in his parish, the Seminary instead of teaching him to give a warmer handshake sometimes invites him to return to the seclusion and comfort which have been his undoing, and take a fourth year in Hebrew and the History of Doctrine!

President King, we desire above all things to have our children get in Oberlin what we received—the impulse to be soldiers. If my boy is as coltish and wrong-headed as his father at the same age—if he escapes the influence of the ordinary pastor and the chance teacher—we shall send him to Oberlin, not because you have a gymnasium and a laboratory, though we rejoice in these, but because you have teachers of character-forming power. When the choice comes between the specialist who is interested in his specialty, and the educator

who is interested in young men and women, the Alumni cast their votes for the educator.

So we must separate tomorrow to our several posts of duty. But we go strengthened by this meeting. We hail President King as the Lord's anointed for this high office. He has spoken words which our hearts recognize. From every compass-point we look to this College. We belong to Oberlin. And we are glad to feel that Oberlin has a leader.

ADDRESS BY MR. DAHL BUCHANAN COOPER,

OF THE CLASS OF 1903, ON BEHALF OF THE STUDENTS.

Oberlin Friends, Members of the Faculty, and Fellow Students:

Six months ago with band playing, with Hi-O-Hi's ringing, with the old chapel bell making a last strenuous effort to outdo itself, the Oberlin students inaugurated their President in their own student way. Today we come with less clamor, but with a zeal grown greater with the days, to add our testimony to that of riper years on this memorable occasion. Nor do we fear to raise our voices in jubilant inauguration chorus, because we feel and know that the Oberlin student yields to no one in his interest in this day's event. Who more than he is a part of his Alma Mater? Who more than he has the right to show enthusiasm at her inauguration hour?

Today, with hearts thoughtfully glad we cease our daily round of student life, and plunge ourselves in depths of loyalty to the college which is our college. We live in thought the life of her historic past and are filled with reverence for it. We live back her pioneer days, toil with her founders, and rejoice with them in the humble beginnings which made the present hour possible. We follow in sympathy her struggling growth and are glad with the world for the influence of that struggle. What but unbounded college patriotism can issue from a glimpse into this rugged past! And yet we are not content. In the midst of our admiration presses the thought that in all this we have had no part. This history has been made and we honor those who made it. But to rest content with a glorious past is not within our power. We realize that Oberlin history is still making and we are making it. Students are still walking her halls and we are those students. Hearts are still strong in her service, and ours are those hearts.

As on this occasion the college begins another eventful era, we claim an honest pride in being the students who witness its

beginning. Yet ours is not an enthusiasm born of the hour. It is deep rooted in a firm belief in the principles of the college we love. Ours is not a narrow enthusiasm; we stand today for the best and broadest that Oberlin gives us. Ours is the spirit which would cheer lustily as the crimson and gold crosses the goal line. Ours is the spirit which would bow reverently as the silent testimony of mission martyrs is borne across the sea from China land.

Standing in the presence of representatives of our sister institutions of America, we invite the criticism that we are proud. Proud of our college with her glorious past; prouder still that we are students in her more glorious present. We would yield to the sons of the Harvards and Yales a loyalty similar to ours; we would yield to none in the degree of that loyalty. For the student today who is not aglow with the spirit of his college, we pity. Pity him as a man without a college. He cannot be claimed as our own.

And yet our love for our college is not a sentimental love. We love her because we can love her. We love her as radical, who has dared to lead in right when to lead was to lead alone. We love her as conservative who has refused to follow when to follow was to sacrifice her usefulness. We love her simple democracy which knows not wealth or poverty; which places the hand-soiled student with his stern stuff in the van of her moving forces. We love that democracy, and though the student prayer is for endowment millions, that same prayer would forbid those millions to sully the motto of learning and labor of the poor man's college. And last of all we love the college which stands for character; which pours moral-minded men into the world's hard places with honest heart and quickened brain combined in Christian usefulness.

It is little wonder then that we joy today in honoring our college by honoring him whom we are placing at its head. We as students are glad to renew our heart-born allegiance to him who has done so much to shape the ideals of the college; who today embodies those ideals in a personality that we deeply love. As he assumes the responsibility for what promises to be Ober-

lin's brightest days, we as students shall labor with him. We shall be responsible for her student life to make it worthy of the name it bears. With the rugged, resolute spirit of true sons and daughters of Oberlin, we pledge our best to her best, our lives to her life; and when with waning years the administration now beginning shall have its close, today's enthusiasm of youth shall give place to the time-tried loyalty of venerable years, and Oberlin shall have recorded her most brilliant epoch in a most glorious history.

SONNET TO HENRY CHURCHILL KING

On His Accession to the Presidency of Oberlin College.

In Paolo's marble chancel, mute I gazed
Upon the carven altar's majesty of art;
Its wondrous fretted beauty smote my heart
To hungry sighs—at such achievement mazed.
I turned to leave; when, like a radiant psalm,
Through the pane's crimson, throbbed the glorious light.
My heart, song-filled, surged eager at the sight,
And swept me into hope's triumphant calm.
So, thou art not the object of men's cries,
Posed for the plaudits of the admiring throng,
But like the lucent crystal, to our eyes
Thou dost transmit the glory and the song
Of the eternal morning. Hope, serene and wise,
And heart-ripe faith we learn; and we are strong.

James Rain.

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